لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Hijrat 1349—May 1970

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ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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Hazrat Khalifatul Masih III

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نحمدہٗ ونصلی علیٰ رسولہ الکریم

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Treasures of Al-Fatiha

(By the Promised Messiah)

Know then that these attributes are springs of the four perfect graces of Allah that have descended on the inmates of the earth and the heavens, each attribute being the fountain-head of the grace as placed by Allah in the order posited in the Universe to show consistency of His word with His work so that it may be a sign for the serious-minded. The first of the categories of these attributes of beneficence is the attribute that has been named Rubbil alamin by our Lord and this attribute is the most extensive of all the attributes in benevolence. It is therefore meet that we call the benefice of this attribute most universal grace, for, the attribute of Rabubiyyat (Providence) covers not only all animate and inanimate, it also covers the heavens and the lands and its benefice is more extensive than every other kind of grace, leaving none out of its sweep, neither a man nor

a beast, neither a tree nor a stone, neither a sky nor an earth. In fact, the water of His mercy descended on each and granted it life. This grace encompasses all the obvious and hidden objects of the universe. Everything is then the artifice of Allah Who granted each its specific constitution. He initiated the creation of man from out of moist clay. This grace is called Rabubiyyat and Allah, the Great, sows, by means of it, the seed of felicity in every lucky person. Fruits of virtue, happiness of disposition, abstinence, cautiousness, sense of piety and all the qualities that are to be found in the rightly-guided are due to its benefice. Every unfortunate, every fortunate and every pure minded and every wicked partakes of it as it has pleased His Lord, at the level of Rabubiyyat (Providence). It is this grace that makes, whomsoever it chooses, a man and makes whomsoever it pleases, brass and makes whatever it pleases, gold and Allah shall not be questioned.

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And understand clearly that this grace is operating continuously at the highest pitch and if its suspension could be supposed even momentarily, the earth and the heaven and all that is existent therein shall perish forthwith. But this grace extends to every healthy and to every ailing person and every height and every depression, and every tree and every stone and all that abide in the world. And Allah, the Supreme, gave it in His Book the place of priority since it takes precedence in the material universe naturally. This arrangement is not therefore only for embellishing the narrative nor for purposes of fluency and clarity but to illustrate through orderly eloquence the structure of the Universe in that the Supreme Lord has made His words mirrors of His works as apparent in different categories of His creatures so that the discerning may seek thereby tranquility of hearts.

Rahmaniyyat

The second category of these beneficent graces has been called Ar-Rahman by our Lord. It is therefore important that we should call this beneficence, general grace and Rahmaniyyat, and it is second in place after the most Universal grace and

the sphere of its benefice is particularistic and only the animate and inanimate of the lands and the heavens benefit thereby. When Allah dispenses this grace He does not take into view any merit or gratitude (on the part of the beneficiary). On the contrary, He sends it down on every animate, man or beast, unstable of mind or stable-minded, believer or disbeliever, and saves every soul from perdition that it has run into and is about to meet up with, and grants everyone the constitution that suits it, for, Allah is certainly generous by His very nature and not miserly at all. And whatever you see in the heavens, the sun, the moon, the stars, the rain, the air and whatever you see in the land, the rivers, the trees, the fruits, the curative medicines, wholesome milk and pure honey, all these are due to the Rahmaniyyat (graciousness) of the Lord of Honour and Excellence and not due to the labour of any workman. And it is to this grace that Allah, the Supreme, has pointed in His words ان رحمتی وسعت کل شیی "And My mercy covers everything (Al-Araf R/19)" and in His words الرحمن علم القرآن (The Rahman God taught the Quran (Ar-Rahman R/1)" and in His words قل من یکلؤکم باللیل والنہار من الرحمن "who can save you at night or during the day from the grip of the Rahman (Al-Anbiya R'4) and in His words ما یمسکھن الا الرحمن (who is holding them except the Rahman (Al-Mulk R/2). These are reminders to the righteous. If this grace were not there, no bird could fly in the air and no fish could have breathed in the water. Scarcity of wealth and multiplicity of children would have killed every family man and poverty of means would have finished the hard up and there would have been no way of relief as would be clear to the informed.

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Don't you see how Allah revives the earth after its death and covers day with night and covers night with day and has pressed into service the sun and the moon, all running their respective course till an appointed term. Verily in this are signs of Rahmaniyyat (Divine Graciousness) for those who reflect. And He made for you the night so that you may find peace in it

and made the day bright and made the earth for you the habitat and the heavens a mansion and shaped you and gave you beautiful shapes and provisioned you with wholesome foods. This then is the Rahman, your Lord, the Protector of the poor. Those who disbelieve in His Rahmaniyyat (graciousness) have given Allah an open cause against themselves. They did accord Allah the estimation that was His due and they were numbered among those who neglect their duties. Don't they see the sun in the east making for the west. Are its existence and its course due to any effort on their part or due to the grace of the Gracious whose Rahmaniyyat (grace) extends both to the virtuous and the wicked.

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And so does Allah send down water at the proper times, bringing forth therewith farms and trees bearing fruits in abundance. Are these gifts due to the work of any workman or due to the pure Rahmaniyyat of Allah, the Supreme, Who delivered us of the scarcity of means of sustenance and granted us a ladder to climb up in every want we are apt to suffer and ropes that we need to seek water. Hallowed is Allah, therefore, who made grants to us by the grace of His Rahmaniyyat while we had not put in any effort to deserve it; in fact, He created His gifts long before we happened. Cast a glance around then Do you see a like of Him among the benefactors. The upshot of it is that Rahmaniyyat is a common graciousness for men and for every animate and every soul that has been created, without any reference to any work or without any regard for a right of a servant because of his virtue and piety in faith.

Al-Rahim

The third category of benevolence is the attributive called Al-Rahim by our Lord and it is important that we classify it as the special grace and Rahimiyyat (beneficence) of Allah, the Overgenerous Lord, marked especially for those who practise virtue, are ever ready to do good and do not falter and glorify Allah and are not negligent and use their eyes and are not blind and are prepared for the Day of departure and fear the displeasure of

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the Lord of Majesty and spend their nights in bending and prostrating and standing in awe before their Lord and fasting during the day. They do not forget their death nor their return to their Righteous Lord. In fact, they take warning on hearing of the death of any one and tremble with fear when they learn of the demise of a friend and are reminded of their own death by the death of their companions and piling up earth on their comrades puts fear in them and they sizzle in their bereavement and become alert. Separation from friends exposes to their view their own (impending) death. They therefore, turn to Allah and become virtuous. Now it is quite likely that you have realized that this benevolence that comes down from heaven is contingent on works and on abstinence, straightforward ways, piety and faith. This grace is not present except after the creation of insight, discriminative sense, and the revelation of the Book of Allah and His boundaries and His commandments. Those who have not been graced with this gift are not liable to suffer displeasure and punishment before these pre-requisites. It is evident therefore, that Rahimiyyat (Divine beneficence) is bound up with the Book of Allah and its teachings and its understanding and that none is punished before it and nor any one suffers wrath of Allah until after its projection. This is Rahimiyyat and no law-breaker shall be questioned about his offence except after it. Take therefore this hint from me and it is a rebuttal of the Christians. They surely claim the sting of sin afflicting Adam down to the end of the world perpetually and say that all men are sinners whether they were given the Book from Allah and commonsense or were unstable and they hold that Allah, the Supreme, shall not forgive anyone until he had believed in the Messiah and believe that the doors to salvation are closed to others and they have no access to forgiveness solely through their good deeds and that Allah is just and His justice requires that the sinner and the criminal should be punished and that since despair became evident that people shall be redeemed of sin because of their deeds, Allah sent His holy son so that he may carry the load of

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people's sins on his neck and then be crucified and relieve men of their burdens; and accordingly, the son came and was slain and the Christians were saved and entered happily the gardens of salvation. This is their belief. But one who probes it with a reasoning eye and tests it by the criteria of investigation, he will find that it is an extension of absurdities. If you were to wonder at it then there is certainly nothing more surprising than their claims. They do not realize that justice is much more important and much more obligatory than mercy; whoever then let off the guilty but punished the innocent committed an act that nullified totally justice and mercy and none would commit such an act except one who is the most demented among the loonies.

Again, both praise (or reward for good deeds) and warning (of punishment for transgression) are prerequisites to any positive action. How then can infliction of punishment on anyone be justified before the promulgation and consolidation of the canons of law and how can be justified the punishment of the former generations or the latter generations for commission of a sin that had not been preceded by a warning with none being informed about it. Therefore, the truth of the matter is that justice has no trace of existence except after the descent of the Book of Allah, and His promise and His warning and His commandments and His boundaries and His directives.

Attributing primary justice to Allah, the Supreme, is preposterous, being without a basis, for justice is inconceivable except after assumption of rights and recognition of their justification and none has a right against the Lord of universal providence. Don't you see Allah pressed every animal into the service of man and permitted its slaughter to satisfy his simplest needs? If justice were recognized as obligatory on God, there was no ground for Him to enforce such commandments. He would have then been unjust. But Allah does as He pleases in His dominion, honoring whomso He pleases and debasing whomso He pleases and gives life to whomsoever He pleases and death to whomso He pleases and exalts whomsoever He pleases and degrades whomso He pleases.

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The assumption of rights would militate against this and in fact tie up His hand. And you realize that observation rejects it and Allah has verily based His creation on grades in scale and thus some of His creatures are horses and donkeys and camels and she-camels and dogs, and wolves and tigers. He granted some of His creatures ears and eyes and created some deaf and some blind. Who then of the animals has a right to stand up and question His Lord why He created him in a certain shape and why He did not create him in some other form ? Allah has, however, made obligatory on Himself rights of His creatures after sending down the Book, the annoucement of His promise and of His warning. Whoso then followed His Book and His Prophet and held his self from vain desires, surely paradise is his lodge. And whoso disobeyed his Lord and His commandments and disregarded His prohibitions and turned away, he will certainly be severely punished. Therefore, when the matter (of requital) is incidental to (the observance of) promises and prohibitions and not to primary justice as the obligation of Allah, the Unique, the towering mansion built by the Christians with their fancies collapses utterly. It establishes the fact that attribution of primary justice to Allah, the Excellent, is a false notion and a cheap commodity. None but the ignorant would buy it. On this ground we find that the belief in vicarious atonement is a falsehood based on falsehood. Deliberate this point well. It will indeed suffice thee to break the cross of the Christians, if you are a polemicist. And in the Book of Allah, the Great, this attribute is called Rahimiyyat as said Allah, the Supreme, in His honoured Charter وكان بالمؤمنين رحيما "And He is compassionate to the believers". (Al-Ahzab R/6). And He said والله غفور رحيم "And Allah is the Forgiving, the Compassionate." (Al-Baqarah R/37). This grace evidently does not concern itself except with the deserving and seeks only the doers and this marks the difference between Rahmaniyyat and Rahimiyyat. And the Quran is brimming with its examples but this much should suffice thee, if thou art one of the wise.

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Malik

The fourth category of grace is the grace called the most special benevolence and the complete picture of Malikiyyat and it is the greatest, the best, the highest, the fullest, the completest and the peak of all graces and the fruit of the trees of *alamin* (the worlds). And it does not appear except after the collapse of the buildings of this puny and paltry world (*alam*) and the disappearance of its relics and vestiges and the discolouring of its beauty and the drooping of the brightness of its countenance and the setting of its stars like all those that set.

And it is a fine state (*alam*) ; its mysteries are highly subtle and its lights are abounding ; the wisdom of those who deliberate deep is stunned in its contemplation.

And if you were to ask why Allah, the Supreme, called Himself here Malik-i-yaumiddin (Lord of the day of requital) and not Adil-i-yaumiddin (the just judge on the Day of requital), know then that the secret underlying it is that justice is not cognizable unless after the recognition of rights and none has any right against the Lord of universal providence, and salvation in the hereafter is a gratuity from Allah for those who believe in Him, hastening in following Him, in accepting His commands, and in His worship and in knowing Him, with surprising swiftness, as if they were riding she-camels, fleet-footed and hot-paced in the speed of their movements and in their journeys by day and overnight, and though they could not implement fully the assignment of obedience and nor did they comprehend fully the essence of the knowledge (of God) but they were exceedingly avaracious in this behalf. And again there are people who disobeyed their Lord and though their ill-luck did not reach its height, but they kept making towards it at high speed and were given to evil-doing, getting further and further emboldened in their defiance and were not at all inclined to put period to it.

Each one shall, hence, experience whatever was in his mind, mercy of Allah or His wrath, and whoso then turned his face in the direction of the breeze of compassion, he will certainly partake of mercy abiding therein. And whoso confronted the tornado of anger, he will certaily suffer its blows. And it is naught but Malikiyyat (Lordship) and not justice that is incidental to rights. Think hard then, lest you should be numbered among the negligent. (Karamatus Sadiqin pp. 63-74)

Islamic Economic Order

(By Khalifatul Masih III)

اهم يقسمون رحمت ربك نحن قسمنا بينهم معيشتهم فى الحيواة الدنيا ورفعنا بعضهم فوق بعض درجت ليتخذ بعضهم بعضا سخريا و رحمت ربك خير مما يجمعون (Al-Quran 43 : 33)

These verses of the Sura Zukhruf communicate the idea as explained by the Promised Messiah in his enlightening comments on it, that the valid and beneficial economic organization is only the one advanced by the Holy Quran. This noble verse is preceded by the point raised by the disbelievers of Islam, the infidels of Mecca, the chiefs of the city, why Allah did not send down the Quran to one of the notables of Mecca or Taif so that he could have propagated the Divine message effectively because of his worldly prestige and riches and so that Meccan disbelievers and critics could pay him greater heed and, instead, He chose an orphan and a lonely and unqualified illiterate and communicated to him the Holy Quran which is claimed to be the great Book and as such should have been sent down to a great man.

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When this silly objection was raised, Allah, the Glorious, answered it with a fundamental truth—He said that the revelation of the noble Quran and raising in the World the seal and chief of prophets (peace of God and His blessings be on him and his people) which amounts to a plan on His part to project the highest manifestations of His attributes through the Holy Prophet (blessings and peace of Allah be on him) was due to the graciousness of Allah, the Sublime, that it was not the due of any man, particularly, a man of the age which was steeped

in utmost error and corruption and wickedness ; that the compassion of God, the Great, was moved at the sight of the injustice and mischief man was involved in and it made its highest, noblest and most beautiful manifestation, in that He chose Muhammad, His Prophet for this mission (peace and blessings of God be on him), draping him with the reflection of His own beauty, in its full glory, and infused in him the full potential of His own graciousness reflexively. Thus did Allah, the Magnificient, commission him to mankind as a perfect man and perfect benefactor. This manifestation of graciousness was so great indeed that man had never experienced its like before nor shall he see its like ever again.

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As a rejoinder Allah, the Sublime, enunciated the basic truth اهم يقسمون رحمت ربك "Can they allocate the mercy of thy Lord?" They cannot. It never can happen that a man should disburse the mercies of Allah, the Illustrious. It is not in his power. Do they not see that, leave alone the gifts that pertain to the spiritual realm, they cannot distribute even the benefits that pertain to the economic necessities of temporal life. Their disposal is also in the hands of Allah, the Excellent, and that the way He has disbursed them is beyond the collective capacity of mankind to manage would be apparent even to a lay man. That distribution, as Allah, the Supreme, says, consists in the allocation by Him of the means of economic and temporal life, in terms of differences in the capacities and powers of each man, in the inclinations of their temperaments. For instance there is the grant of strength to a man to lift heavy loads. There was a Sikh porter in Qadian who could haul a load of over 4 hundredweights and earned twice, even thrice as much wages as other porters. Now this capacity was not granted to him by any Tom, Dick and Harry ; it was the grant of Allah, the Glorious. It is therefore that Allah, the Sublime, said that He granted capacities and powers to men as it pleased Him and that it is beyond the power of any man, the allocation of capacities and vitality

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being neither in the hands of the disbelieversof Mecca nor, for that matter, in the hands of any other man.

Another aspect of this difference in capacities is that it has resulted in economic disparities. Allah, the Sublime, granted a man the great gift of administrative ability and commercial instinct. He organized a multi-million-rupee industy and, as a result, became a millionaire. As against him there is the case of a laborer who hauls a load weighing over four hundred-weights. He may be earning much more than other porters but he has not as much money as the millionaire. When he falls sick, he cannot pay for his treatment. Allah has made a different allocation for him. The Glorious Lord says He established rights and He took the responsibility for the treatment and diet of an indigent person when he falls sick. He has made an economic set-up that provides such type of care. He says that all this set-up is not to justify contemptuous treatment of some at the hands of others. He in fact has forbidden it as He says;

فضلنا بعضهم فوق بعض درجت ليتنخذ بعضهم بعضا سخريا

He has made this range of disparity so that some of them may be of use to others. (Al-Quran-Al-Zukhruf 33).

The grant of one kind of power and capacity to one and of another type and not of similar calibre to the other should not lead to the conclusion that He intends to upgrade some and degrade others. On the contrary, it leads one to the conclusion that He made man as a species capable of living in a civilized manner in a social set-up. In order to make it easy for him and to make one of service to the other He created each individual with different capacities and different calibre, with the result that no single individual carries the whole burden. Leave alone a single individual, even if one family were to do all its chores, life would have become a torment for it. For instance, if its members were to grow cotton, to do the picking, spinning and weaving cloth to cover their bodies and similarly grow other crops like wheat, working hard over it, hoe and reap it and bring the harvest home, then clean it and grind it and knead

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it and bake bread. There are hundreds of human wants, some of which are necessities and others have become necessities through acquired habits. There are scores of chores that others are working at for us. There are our requirements of clothing. For instance thin muslin is required for a turban—a man like me cannot wear a russet turban—it would give constant headache. In fact, few people can bear up with it, Again women and men have different temperaments. There is the case of dyes. A girl in the family has preference for one kind of colour and her sister likes another colour. There are, in short, thousands of jobs. If members of a family were required to do all the chores, the world would become hell for men.

Allah, the Magnificent, says that He made men with different capacities and calibres so that they may serve one another and be helpful to one another and so that an individual may not have to carry all the load and so that the undertakings of men and their spiritual and temporal affairs may thus be facilitated. For instance, the spiritual duty is to get up at night and offer prayers. The Holy Prophet (peace and blessings of Allah be on him) has forbidden prayer in the dark. Now there should either have to be a lamp or electric light available which would necessitate help from others. Allah, the Glorious, says man does not comprehend the wisdom and philosophy underlying this phenomena of diversity in capacities and calibres of individuals and consequently men start regarding themselves overlords, instead of public servants and indulge in looking down upon and ridiculing fellow-beings. But He says ''و رحمت ربك خير مما يجمعون'' 'The Grace of thy Lord is far better than what they hoard,'' Thus in a very charming manner the superiority of the Islamic economic pattern over the other economic patterns has been annouced. He, the Lord of Glory, says that His Mercy is far better than the economic systems that men want to establish on capitalism and on brute force in the world. The mercy of God in this context

stands for the Holy Quran, its teachings aud its guidances. I presently propose to present the comments the Promised Messiah (peace be on him) made on this verse, in my own words.

1. Man is temperamentally and by his very nature inclined to be social and in order to live together, men can achieve nothing without cooperation and mutual help.
2. Since men stand in need of mutual help and cooperation, they have to deal with one another.
3. In mutual dealings the question of remuneration must arise. If a man's time has been taken up, the question that will arise will relate to the quantum of wages payable to him. For instance, if he has helped with his weaving skill, the question of the scale of his wages will arise.
4. Now it has become an economic question. Tne worldly-minded man has a material angle and disregards Allah, the Illustrious. There is therefore the risk of rights being hurt if the question of remuneration were left to man. It is not a minor risk. It is a grave risk indeed. Since man. generally speaking, passes his days in neglectfulness, making little effort to seek ways that lead to the Divine proximity, leaving this matter only to his wisdom and his organizing ability could lead to the danger of hurting the rights of many. In order therefore to secure these rights against injury, a just law is urgently needed which, because of being grounded in equity and righteousness, should prevent men from injustice and inequity and malice and mischief and disregard of Allah, so that the society and the economic set-up suffer no disorder and disequilibrium.
5. Livelihood and plan of worldly life and the hereafter and salvation are all based on justice and God-consciousness. Allah, the Glorious, keeps both the aspects ever together—both rights of men and rights of Allah have been bracketted

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together. For, the true objective is to please Allah, by rendering all His dues to Him and one of the approaches to it lies through rendition of all the dues to men as allocated by God. Until one is gifted with knowledge of the Divine and until, in the light of this knowledge, a correct and just system of life is evolved, there is little chance of attaining to happiness in the hereafter or heaven or earth—there will be torment and suffering and pain and hardship here as well as in the hereafter.

6. It is therefore imperative that there should be a law that gives guidelines in subtleties of justice and equity and elaborates truths and verities leading to God-consciousness and knowledge of the Divine.
7. The author of this law should be one who is immune from error and omission and injustice and tyranny and one who is in his own person the possessor of honor and glory and majesty, so that because of his magnificence and excellence, a sensible man may very cordially offer his submission to such law.
8. Allah, the Supreme, alone is then the Being possessing all grandeur and source of all honors, Lord of all excellences, free from every drawback and weakness. It is, therefore, His guidance and His law that can grant man a perfect and just set-up for his livelihood and economic organization. The systems that men devise for assessing worldly wealth and assets are nothing compared to it and cannot give tranquility to man.

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Different Economic Systems

A survey of the different economic systems obtaining in the world shows that these organizations are of two kinds. Some are founded on theocratic concepts and others on secularism. Even those that have been founded on theocratic ideals and others on secularism. Even those that have been formed on theocratic ideals

are ostensibly tyrannical. I would not like to name any religion in this context. One religion that has a considerable following and is enjoying great prestige and popularity in the world currently justifies the law of plunder of the property of the followers of other religions by all means. This is an economic principle with them. Economics deals with questions relating to production and distribution of goods —this particular religion however, simply lays the law justifying gobbling up the property of the followers of other faiths. There are certain other religions that likewise without any scruples unabashedly declare that those who are outside its pale or even those who belong to it but are considered low pariahs have no rights under it and their goods may be appropriated.

The other kind of economic order that we come across is based on secular concepts. It has two major forms, one we call the capitalistic system and the other we name the socialistic. Both these are of a secular nature—they do not claim reference to Divine guidance. They hold the view that God has little to do with their economic efforts and its products which, they claim, they would distribute as they please. Whatever shape this outlook takes appears to be unjust.

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'Rabbil Alamin'

The Islamic economic design reflects all the Divine attributes and, as I understad it, the most prominent attribute that is featured in it and on which the foundation of the entire structure has been propped is that of 'Rabbil Alamin'—the Lord of Universal providance which means that Allah, the Sublime, created as the Lord everything and put in every object and every living being different faculties and capacities limiting each of these capacities and faculties in each being. He next created all the provisions for the growth of these faculties and powers, and created for every faculty all that was necessary for its development to its perfection if it were made available to it. Since the entire world has been created for man, it means that if the necessary provisions for the development to perfection of an

individual's talents and capacity has not been made, the individual has been wronged as he has been denied his right.

Islamic Economic Plan

The economic design of Islam offers a set-up under which all that is necessary for the development of the talents and capacities of a man to perfection, becomes available to him. His right is thus not withheld. It also means that if a society or the mind of an individual demands something for an unhealthy growth of human talent, it will not be made available under an Islamic economic set-up, for the simple reason that it has not been made for him and is therefore not his due.

In fine, the Islamic plan does not take the stand *that minimum requirements of life should be made available to man*; it says that *whatever is requisite for the growth and perfect development of the talents and capacities of each individual should be provided to him in the maximum measure.*

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Both Socialism and the capitalistic system have disregarded this point. But Islam holds that Allah has created means for the safeguard and protection of talents and capacities and therefore the economic plan of Islam provides against whatever retards evolution and halts development. For instance, sickness could become such an obstacle. Even though man falls sick through his disregard of Divine Law or negligence or at times deliberate infringement of rules, the Islamic economic design takes care of the health of the delinquent; it does not regard only clothing, food and housing as necessities. In fact, *Islam says that everything that is necessary for the protection, growth and prefect development of the capacities and talents of man should be made available to him.*

We find some children highly intelligent. A rotten society and an unhealthy environment retard their intellectual development. The Islamic set-up (call it whatever you like, the economic plan or the civic administration, for, both are interlinked) directs that

the bad society which is retarding the growth of their capacities and talents should be removed. Allah, the Glorious, has taught the entire civic body to keep vigil, one over the other.

Primary education is, generally speaking, not expensive. Parents can manage to meet the bill. But often a child may not be getting his normal dietary requirements. But he passes his high school examination with high marks. He is intellectually cut out for a medical career. Why the parent inspite of the child's tendency towards that direction, generally push him to arts. I personally know of quite a few cases of parents knowing well that the child had leanings towards medical line and could qualify for admission to a medical college, but since the choice of science as his subject entailed heavier expense, they pushed him to arts. Allah, the Sublime, calls it injustice, for, the child had been mentally equipped for a medical career and should have been provided with all the facilities that could enable him to become a medico.

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I know some college boys who were exceedingly intelligent and hard-working. But the diet they got was not sufficient for keeping them fit. They grow week. The Islamic economic plan insists that the child should not be given a diet that keeps him alive only; he should get the diet that, taking into account his mental leanings, enables him to become a Doctor for which he will have to work harder than if he took up other subjects—a bright mind has in any case to push harder because of its talents—therefore he should have a diet that meets the pressure of his mental application. There is another man who works the plough all the day. He can maintain the level of his vitality because of his temperament and physical strain by consuming a lot of starchy food. As against that a college student who is putting in a 10-to-15-hour-work-schedule, in addition to class work, cannot sustain his health on that mnch starch. On the contrary, he might fall sick, for, he needs a different kind of diet. The Islamic economic plan would provide him with the diet that suits his requirements.

All according to their maximum needs

Once when I was returning home from my College office I met a student whom I knew to be highly intelligent and hard-working. University examinations were to be held some six weeks later. I was deeply hurt to note that the boy was pale, had patches on his face and had a sickly countenance. I felt I had not cared enough for his health and that I had done a grave wrong in neglecting to add soya beans to the diet of hard working boys though I was taking care of the rowing team in that respect. I asked him to come over to my place for his soya bean supply and later arranged that for every industrious student. He was not getting proper diet before but when he started receiving the soya bean supply, I found the patches on his face had disappeared. He had now a ruddy face and his eyes sparkled with life and health. He secured a high position in the examination. He might have scored high marks anyway, but he could have stayed sickly all his life and exposed to incurable maladies. The economic plan of Islam thus does not stop at keeping such a student alive; it insists that whatever is necessary for the perfect development of the God-given talents and capacities of such a student must be provided to him and further that arrangements should be made to get him admitted into the medical college and if he has the potential for research work, facilities should be provided to him to make it to the summit.

God, the Sublime, has created a spirit of competition and emulation among the people of the world. Some of the competitions are healthy and permissible. Some are evil and ought to be disregarded.

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But competing in virtuous activity is under all circumstances a duty. Until such an arrangement is made, we cannot enter into a race with the nations that have excelled us in every field in the world. We can compete with them only by working on the Islamic economic pattern, for, it provides safeguards to our youth against the evils rampant among them.

The Islamic economic plan concedes this right to every individual under the shadow of the Divine attributes, for, according to our belief, none other than Allah, the Glorious, created aught. It further says that, on the one hand, He gave each individual a capacity and all kinds of provisions for its perfect development, on the other hand, He created a difference by granting each individual different capacities and talents and this difference was created for the purpose of test and trial. The prosperity of a man does not signify in Islam the pleasure of Allah, the Magnificent, nor a man's straitened circumstances are indicative of God's displeasure. Allah, the Supreme, has put both on trial and to a test. If they measure up to it, Allah, the Sublime, has prepared for them heavenly provisions both in this life and in the life hereafter, provisions for the pleasure of God in every respect i. e. provisions for maximum growth and advancement in the hereafter and means of getting closer to God.

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Disparty in talents

If disparity did not exist, each individual would be lacking in administrative ability and commercial acumen and would be wanting in salesmanship and none would turn up a millionaire.

But a man so gifted has been permitted to develop his talents and earn as much as he can lawfully and when he has made his pile, since he had been granted talent and proficiency in salesmanship and as a result of it has made, say fifty million rupees, he is given to understand that all this fifty millions is not therefore his that some thirty million is the share of his brothers and they should benefit thereby and it should therefore be handed over to them.

Distribution of Wealth

The principles of distribution of produce have been fixed on the foundation that the requirements of every individual should be met, in the broad sense I have hinted. The requirements must be legitimate not such as should alienate man from Allah, the Glorious, or smack of rebellion against Him ; in fact they

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should all be in the spirit of sincere obedieuce to Him, and should comprise provisions for all spiritual and physical needs and it makes a long list-and each need must be satisfied.

If one has been gifted with talents and capacities to add charm to the community life, but did not succeed in meeting all his personal requirements and those of his children and dependents, then the Divine word cheers him up—the disparity in talents of individuals resulted in storing up his provisions in the house of another man because of the latter's talents and this man has been obligated to restore them to him.

Thus is established a beneficial social temperament.

All Men Equal Beneficiaries

Again, in the economic planning under the auspices of the Divine attribute Lord of Universal Providence (RABBIL'ALAMIN), race and nationality and religion have no say, for this attribute requires that the needs of all creatures should be met. If one of them becomes an 'ABU JAHAL' his economic needs have to be met, for, the Lord of Universal Providence created him and his talents and faculties. He will require it of him ; He sometimes requires of people in this world but does not require of most people in this life and would require of them in the hereafter. But their economic treatment should be undertaken in terms of the Divine attribute 'Lord of Universal Providence' RABBIL ALAMIN. A man maligns God, another one worships idols and yet another is an atheist. Allah, the Glorious, is the Lord of Universal Providence and according to Him, one who is travelling away from Him will suffer, but man as His servant, must establish the economic order set by Him.

If a child is born in the house of a proto type of ABU' JAHAL' or an idol worshipper or a Hindu gifted by Allah, the Glorious, with talents to qualify as a good physician and a child similarly gifted with talents and capacities were born to Muslim parents, the Islamic economic set-up does not brook the slightest discrimination and enjoins provision of requisite means for the intellectual de-

velopment of both, helping them in full measure and due diligence so that they may be enabled to make advancement and become proficient doctors attaining to the top in their respective lines. One of them is the child of an idolator and the other that of a worshipper of One God and himself committed to faith in the Unity of the Creator, but under an Islamic Order the economic allocations to them have to be based on the Divine attributes of 'RABBIL'ALAMIN', the Lord of Universal Providence. On the contrary certain religions and certain sects do not accede rights ; instead they forfeit them. But the economic plan of Islam, wherever it is in force, will not tolerate discrimination against anyone, irrespective of his country of origin or his religion, it will observe only one rule, namely, that proper and even-handed provision has to be made for the development of the talents and faculties each individual has been gifted with by the Lord of Universal Providence.

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Order patterned to divine attributes

The Islamic economic design is patterned to the four basic Divine attributes—Lord of Providence (RABB) Gracious (RAHMAN) Compassionate (RAHIM) and (MALIKYOUMID'DIN) the Lord of the Day of requital, the most prominent however is the attribute of Lord of Universal Providence'.

A question arises in respect of the Divine attributive 'Lord of Universal Providence' namely ; why should one hand over to another the surplus he has obtained ? Why should he concede another individual's right to it ? To this the Lord said that He is the Master, original proprietorship inheres in him and none other than Him owns anything. Since he is the Master as well as the Lord, He, by His own pleasure and perfect knowledge, commanded whom to give and whom not to give and to give how much. A millionaire Muslim worships God seeking His protection day in and day out ; he prays and ponders the ways the Holy Quran has chalked out for disbursement of wealth so that he may he guided thereby and keep what is his own share, without misappropriating the dues of others. Since

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He is the Master, He alone can spell out rights.

Since the Lord created, therefore talents and faculties are also His property and the provisions for their growth and advancement have also been created by Him and because of His attribute of Universal providence, He laid down that the requirements of the individual should be met on the scale that does not fall short of the measure and adequately provides for his development to perfection. No one else has therefore any right to allocate rights, for, none other than Him is the owner.

Operation of attributes

In the allocation of rights we observe two factors—the fact that the entire economic plan is centred in the basic Divine attributes—under His Propidence (RABUBIYYAT) and Graciousness (RAHMANIYYAT). Allah, the Supreme created appropriate provision for the correct development of faculties and talents making this grant, of His own accord, without reference to a right or any exertion on the part of man. He created these provisions long before man was on the scene. All that Allah, the Glorious, made has been divided in two categories, the first is given under the Divine attribute of compassion (RAHIMIYYAT) all the wages and earnings and rights accruing therefore, in short whatever work anybody performs must be rewarded. In the economic organization Allah the Sublime has laid down that the work of every worker should be rewarded according to proper measure and in time and not in a manner as if the giver were making a gratuity. Both these points have been given basic importance. But since through the Divine universality of Providence some in human society, were to eventually turn up rich and others poor, the distribution of wealth was not left to the Divine attribute of compassion (RAHIMIYYT) alone, letting away every individual have what he had earned. On the contrary, the Divine attributive (MALIKIYYAT), the right of disposal as the Lord of requital, was made operative simultaneously. if an individual earned less than his requirements, if for instance, he needed a hundred units to cover the needs of his children and

his family, but, inspite of pushing himself hard and inspite of the fact that his children wasted no time, they received only 60 units and were thus short of 40 units, Allah, the Glorious, in such a case as the Original Owner and Creator, obligates a wealthy Muslim to make up the shortage of 40 percent which is a trust with him.

Capitalism

The economic plan of Islam is thus obviously at variance with both capitalism and socialism. The history of capitalism shows that whenever a nation got the opportunity, it looted other nations, it amassed wealth, annexed the rights of others, assumed rights for itself that were not its own and proceeded to satisfy such claims. It did not impoverish individuals only. It impoverished nations too. Capitalism has some advantages but, in the light of the Divine command that if the evils of a thing exceed its benefits, it must be discarded.

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Socialism

As against it there is the socialistic organization. It has some good features but it holds no comparison to the Islamic economic plan. Islam is through and through beneficient and benevolent and an embodiment of excellences.

It carries no unseemly blemish. For, it guards all the rights of man, even his economic rights. When socialism was established in Russia, the rights of big capitalists were totally ignored. Some fifty per cent of the rights of other citizens were being respected and fifty percent were being disregarded. The big capitalists held a lot more of wealth than they were entitled to. They all should have been accorded an even-handed treatment; the rich should have been told to disgorge the surplus to meet the dues of the poor. Not only was their wealth taken away, even their lives were forfeit, the talents and capacities that Allah, the Sublime, had granted them were destroyed.

It is the determination of God that works in the World

in one shape now and in another at another time. At times Allah, the Glorious, enforces His determination in the world to point up the excellence of His powers and at times to show up the ugliness of His creatures. The ugliness of these people appeared through the determination of Allah, the Magnificent, in the shape of the massacre of the wealthy in a tyrannical manner.

Rich and Poor God's Creatures

Islam does not tolerate this tyranny, even as it cannot connive at the oppression of the poor. Under Islam, the rich are as much the creatures of God as are the poor. Islam and its economic order take care of the rights of both. Neither capitalism nor socialism undertake to define and satisfy the rights of each individual, nor do they measure up to this standard. As against this the economic plan of Islam as a flash of the first requirement of the adorability of God, the Excellent, confronts us with the fact that all men are equal. The Lord of Universal providence has undertaken to develop properly and fully all the talents and faculties that inhere in each individual. No other system takes up this responsibility.

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Din (دین) also means (سیرت) disposition and conduct. Allah, the Glorious, commands that we should cultivate His ethics and if our conduct is not patterned to His disposition, the requirements of worship are not being honoured and the objective of establishing true Unity in every department of life is far from being realized. In this universe every created being, whether it is within the orbit of our imagination or beyond it, is extant and existing and living because the Only and the One God is its Creator and bestower of all talents and capacities. In other words, pure Unity of the Divine Being is a pure reality, all other truths being relative, this being the only abiding and solid verity admitting of no doubt, change or denial, the life and survival of the Universe being bound up with the fact that Allah, the Magnificent, is One, Unique in His person and

in His attributes, without n partner, all perfect and without a drawback.

Unity of God

This Unity appears to us in the World in many forms. In his exegesis of the Sura Fatiha, the Promised Messiah (peace and blessings be on him) says that six manifestations of pure Unity are discernible in respect of human life. According to him. Unity (TAUHEED) is prominently divided in two kinds, one may be called the theoretic and the other practical, both being related to dues of Allah, dues of one's self and dues of fellow-creatures. The theoratic TAUHID is learnt through knowledge—Allah, the Sublime, has, for instance, described in the Holy Quran His attributes, enumerated evidences of His Oneness and Uniqueness and established, through heavenly signs, that He is the sole mainspring of all graces and center of all lights. In respect of Allah the Magnificent and His dues, the theocratic unity comprises identification of Allah and His rights, acquisition of knowledge of His person, perceiving Him as the only source and aggregate of all excellences and mainstay and origin of everything and free from every debility and drawback and decrepitude, for, He is the embodiment of all perfect attributes and truly worthy of worship and worthy of being man's object of adoration.

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The practical Unity (Tauhid) in respect of rendition of Allah's dues to Him is serving Him in sincerity of obedience, aligning none with Him in homage—if for instance one has to choose between Allah's commands and the dictates of capitalism, obedience should be rendered to Allah, the Illustrious and not to capitalism, or if there is a clash between Allah's command and one's father's behests, Allah and not the parent shall be obeyed, or, a great wordly benefactor expresses a wish contrary to the ordinance of Allah, one must bow down to the commands of Allah, the Sublime and not to the wishes of his personal benefactor, for, Allah is the greatest benefactor, by far the greatest one could possibly imagine, even though it may

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be true that the worldly benefactor took one under his care as an orphan, brought him up and finding him gifted, invested in his education, trained him considerately, insulating him against bad enviroment and keeping him in healthy surroundings, urging him to go ahead in the world and motivating him in this behalf, next he sent him to England for post-graduate studies where he excelled noted scientists; he footed the entire bill and on his return married to him his only daughter, thus making him heir to all his estate. This adds up to tremendous beneficience on his part. But if a word or behest or order or wish of this benefactor is found counter to the wish, command and behest of Allah, the Supreme, the practical Unity (Tauhid) would direct that the wish of the benefactor should be disregarded and the will of Allah, the Sublime, be respected, for, all the wealth, goodness of soul, cleanliness of heart, compassion, love and brotherliness, that this benefactor had, were gifts of God, the original source of grace Who granted the worldly benefactor the means of benevolence and the ability to do it. The same question might arise in economics so closely related to practical Unity, in respect of the dues of Allah and whether Allah, the Glorious, has to be served in an economic set-up or at times other than Allah have to be accommodated. Islam lays down that none other than Him has to be obeyed and served in an economic establishment; and He is to be served sincerely. There is the case of hippies for instance. They wield great influence in England. Many big shots are sympathetic to them. They are steadily increasiug in numbers. They are demanding marihuna. It is a very dangerous substance but it is very much the rage in Europe and in England. It is an economic question whether it has to be grown or not and how it is to be distributed. Again there are dozens of questions connected with its price range and come with in the purview of economic planning. The economic set-up laid down by Allah, the Illustrious, will turn down this demand.

Ego and its evils

The theoretic Unity that concerns the dues of one's own person consists in a knowledge of the ego, its dues and its evils and its abominations and being alert and vigilant, lest these should spell one's doom. For, as a result of the distempers of ego, one is liable to travel away from Unity of Allah, the Sublime and His Uniqueness and fail to observe its calls. The distemper of ego, as we see are arrogance, pride, vanity, malice, jealousy, greed, niggardliness, negligence and injustice.

One should have knowledge of these and ever feel in his conscious mind that his 'nous' is weak and entertains a variety of unhealthy desires which one must ignore, keeping his gaze fixed on Allah, the Supreme. When one gets this knowlege, he is led to the glorification of the one Being Who has no defect, Who is unique in His person while the entire creation in the world is shot up with drawbacks and deficiencies and the only one free from all shortcomings is the person of Allah, the Illustrious.

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In the economic field, the theoretic Unity would indicate in respect of the dues of one's person that greed, niggardliness and injustice would not lead to the establishment of the Islamic order. Greed and niggardliness would operate against justice to others ; one would not only be persuaded to withhold the dues of the other in the property given to him by God to put him to test ; he will go a step further—he will plan to appropriate the dues of others. It was in relation to the greed of the ego, its niggardliness and injustice, that the Holy Quran commanded weighing out equitably.

The theoratic Unity (TAUHID) in relation to one's duties to one's self consists in his determination to cut out low impulses and overthrow the rule of the evil-commanding spirit, through a total eradication of all its desires, so that no further danger is left. Once insulation against low impulses has been achieved, one should drape himself with qualities of virtue and

pleasant ethical conduct and excellence of disposition. This is practical Unity related to the state of *fana fillah*. This is a technical term used by the 'SUFIS'. It means that, after saving itself from the evils of the ego through excellence of disposition, the nous attains to the state of tranquillity—this ethical excellence being the state of obliteration-in-Allah, since there is no more any room left for other than Allah. The fifth kind of theoratic Unity related to dues of fellow-beings consists in regarding the entire mankind as helpless and negative as one's self. It is the due that every individual owes his fellow-man, to believe that he and every other man are equally non-entities as against Allah, the Glorious, He will not then repair to a fellow-man with the begger's bowl, He will instead get up in the small hours of the morning and beg of his God. In other words, regarding all mankind creatures of God and His bondsman and mere-non entities, secondly, believing firmly that the rights that Allah, the MagnifIcent, has established cannot be rendered by one's personal efforts but only by the leave of the Creator and that no man can by his own steam assign the right of any one, even of himself and that the rights of man defined by Allah, the Sublime, must be rendered to him.

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This theoretic Unity, in its relation to the dues of creatures, projects the majesty of the One Being, the Lord of glory and grandeur, underlining the fact that He alone is perfect in His person, all others than Him not being so, for, some other person is giving them some rights. Had they been perfect, they would have been independent but not one can assert that he is receiving his dues by the exercise of his own force. Even a child of our community would point the question to such a person if he had received his mother's milk by his own force that he was helpless and had not his mother felt it as his due, he would not have got it. Some stupid mothers deny their babies this right on the advice of some silly Doctors. They are now beginning to have some sense to realize that it is cruel to deny the child his due, it being unfair both to the baby and the mother. This shows that it is not the mother's love

that provides the baby the suck. On the contrary, it is God's compassion, His providence—the Lord of excellence has imparted to the Doctors some sense to come round to the view that if the mother denied suck to the child, she would be injuring her own health. God has so arranged that if the mother suckled the baby, she would become immune to many ailments.

The practical Unity (Tauhid), in respect of the dues of fellow-beings, is that all their rights must be duly rendered, in a manner conductive to the full and excellent growth and development of their talents. A believer in the Unity of God does not render the dues of others to gain a good reputation in the world or for public applause and prestige among the people. His aim is that all his ethical conduct should be totally immersed in the disposition of the Divine, so that he graduates to the stage of obliteration in the Divine ethics, and so that all the faculties and talents of individual, as defined by Allah, the Glorious, and of nations of the World should receive their development to perfect growth, in the best manner, under the reflection of Divine attributes of Providence. Another requirement of this economic set-up is that in his duty of obedience to Allah, one should observe His prohibitions. For instance, the demands for marihuna or different forms of gambling spread all over America in hundreds of thousands of dens, are economic demands of a very large population. These are the means of destruction in fact. But, for them, they are a sport and a pastime and they say they must be provided these else they would suffer and they feel it unfair to them if they are denied them.

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These nations would some time, in the gush of talk, point up their wealth by boasting that their unskilled laborer could afford to consume ten bottles of liquor and that of a poorer community could not have more than two (though under Islamic economic order both the quantities are under a heavy taboo, liquor being on the proscribed list, even as little as a drop of it).

A demand under this head will be improper being contrary

to the essence of obedience to the Divine. During the last world war these so-called civilized nations (may God grant them sense) played great havoc when they sent their forces to other countries for misrule and oppression ; they detailed with them squads of harlots, the plea being that the troops were off to risk their lives and should be allowed some moments of relaxation through deviltry.

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RABUBIYYAT (Divine providence) is bound up with Rahimiyyat (Divine graciousness). The growth and development of human talents and capacities encounters a stage when unavailability of gratutious aid could retard advancement. An instance in point is that of the child. He makes no contribution when he is born and establishes no entitlement on the basis of the performance of any effort on his part to his mother's milk. Soon after his birth at his first cry, Allah, the Glorious, grants his mother milk for his food. This is a flash of His graciousness (Rahmaniyyat). The Islamic economic plan takes care of the requirements of each individual long before he is launched on his practical life to qualify for wages. There is the case of an intelligent boy. Under the economic order, arrangements should be made for his schooling; his talents should not be permitted to be wasted. Allah, the Illustrious, says that He has provided all the means necessary for his intellectual development. None should misapporiate the boy's dues. There is similarly the case of a man whom God has gifted with great potential for mascular development; he has the makings of champion wrestler. There is the Divine edict that all that is necessary for the development and growth to perfection of his physical powers has been created in the world which he should receive. The faculties of a gifted person with engineering talent should not be destroyed through diversion to philosophical studies. In our country many talented persons are lost simply because they do not receive their dues. The son is gifted with talents for engineering but the most the father can provide is expenses for a course of philosophic studies —there is a big gap between the cost of studies for science and

arts. The father cannot afford the science school fees though he wants his son to qualify as an engineer. The boy has a 100 per cent credit in mathematics. But he has not the fee money which God had provided but some burglar had misappropriated. This burglar is the un-Islamic economic order.

In the Sura Fatiha, Allah, the Magnificent, has narrated that even if the labourer is paid his wages justly, all his wants cannot be met. In that event the flashes of RAHIMIYYAT (Compassion) alone would not do. He got his wages according to his work, but Allah, the Illustrious, wants the flashes of RABUBIYYAT (Providence) RAHIMIYYAT (Graciousness) and MALIKIYYAT (Lordship of the day of requitement) to operate simultaneously. It is then that wants of the labourer are met and he gets his due.

What are the needs of the labourer? I assert that Islam alone is in a position to provide a correct answer. Not any of the isms, not one of the economic organizations has given the answer—none could.

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Here is the answer that Islam has given—the respective talents and capacities of each workman bespeak the requirements for their respective growth and development to their perfection. Since some units are aggregates of persons, we will therefore say that every individual, each family and each nation—the principle will be equally operative in an international society and set up-should receive every thing that suits its talents and capacities granted to it by Allah, the Supreme, so that they may have proper care and development. This is its need and this is its due.

This definition is not to be found anywhere else.

Man is not the master (MALIK) of anything in the real sense. The true master is Allah, the Supreme.

But reflexively Allah, the Illustrious, makes man the master requiring him to cultivate the sense of ownership, for, the surplus wealth produced as a consequence of the disparities in talents of men, cannot be equitably distributed except in the estate of 'MALIKIYYAT' (Lordship). It means that it belongs to Him

having been earned legitimately and by lawful means; its distribution should hence be marked through manifestations of lordship (MALIKIYYAT').

It is said about a comparion of the Holy Prophet that once he bought a hundred thousand camels. Another companion offered to buy the flock on original price which was accepted on the condition that the reins were to be left with the first party. Each rein cost half a rupee. Thus the companion grossed rupees fifty thousand in a couple of minutes. Some brilliant minds work in this manner. This was a legitimate earning. This worthy companion was a wondersul man. All men should try to be like him. When he brought home fifty thousand rupees, he did not regard himself as their owner. He believed the true owner was Allah, the Glorious, who had granted him the wisdom to make fifty thousacd in one deal. He was aow concerned with the Divine Command in respect of its disbursement. This is how every Muslim should spend and this is how the Islamic Government should be patterened—there should be freedom to earn wealth lawfully, subject to Islamic restrictions on expenditure and allocation of dues in terms of the commandments of Islam, in the most equitable manner.

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The Promised Messiah (peace and blessings be on him), in counselling the community, laid special emphasis that initiates should cultivate the four attributes of the sura 'Fatiha' 'Whoever from among the mass of Muslims joins our community his foremost duty is as he reiterates in Sura 'Fatiha' of the Holy Quran in his five daily prayers, that God is the Lord of Universal Providence and God is the gracious lord and God is the compassionate and God is the Just Judge, that he should imbibe in himself these four attributes. Otherwise, he will be contradicting himself in his prayer that he offers five times in this Surah in the words "O Allah, possessor of these five attributes, I am thy worshipper and I have preferred Thee". For, failing to partake of the providence of God, that is to be the sustainer of men and even of beasts and leaving not the

least among the animals outside the range of one's care is such a matter that if one who proposes to adore God, loves this attribute of the Divine and is appreciative of it, so much so, that he comes to worship this Divine quality, it becomes of him to imbibe in his own person this attribute and this trait so as to dye himself in the colour of his adored one. Similarly the 'RAHMANIYYAT' of God, that is treating with compassion His creatures. without reference to any service on their part is such a matter of concern to a true worshipper, claiming to follow in the footsteps of God, that he necessarily imbibes this trait in his person. Same is the case in the matter of the Divine *'Rahimiyyat'* (compassion), the attribute of enabling one engaged in virtuous works to get through to the end; for a true lover of the Divine quality it becomes a matter of great urgency to imbibe this spirit. Similarly, the justice of God which is prompted by considerations of dignity in every finding and not by an egoistic excitation, is a quality which a true worshipper who proposes to imbibe all the Divine attributes in his person, can hardly afford to leave out: and it is a prominent mark of the truthful person that as he chooses these four attributes for God, so would he choose them for himself."

English A. G. Soofi

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(Tiryaqul'Quloob pp. 390-91).

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